

# Transliteration–Telugu

Transliteration as per Modified Harvard-Kyoto (HK) Convention  
(including Telugu letters – Short e, Short o) -

a A i I u U  
R RR IR IRR  
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh n/G  
c ch j jh n/J (jn – as in jnAna)  
T Th D Dh N  
t th d dh n  
p ph b bh m  
y r l L v  
S sh s h

## mAru palkaga-SrIranjani

In the kRti ‘mAru palkagunnAvEmirA’ – rAga SrIranjani, SrI tyAgarAja makes a fervent appeal to SrI rAma to respond to his pleas.

P mAru palkag(u)nnAv(E)mirA  
mA manO-ramaNa

A !jAra cOra bhajana jesitina  
sAkEta sadana (mAru)

C <sup>2</sup>dUra-bhAram(a)ndu nA hRday-  
(A)ravindam(a)ndu <sup>3</sup>nelakonna  
<sup>4</sup>dArin(e)rigi santasillin-  
(a)TTi tyAgarAja nuta (mAru)

Gist

O Delighter of the mind of lakshmi! O Resident of ayOdhyA!  
O Lord praised by that tyAgarAja who is exulting having understood the method in which You are established (at once) everywhere – in far away places as also in the lotus of my heart!

(OR)

O Lord established (at once) everywhere – in far away places as also in the lotus of my heart - praised by this tyAgarAja who is exulting having understood the right path!

Did I extol adulterers and thieves?  
Why is that You are not responding?

Word-by-word Meaning

P Why is that (EmirA) You are (unnAvu) not responding (mAru palkaga) (palkagunnAvEmirA), O Delighter (ramaNa) of the mind (manas) (manO-ramaNa) of lakshmi (mA)?

A Did I extol (bhajana) (literally chant names) adulterers (jAra) and thieves (cOra), O Resident (sadana) of ayOdhyA (sAkEta)?

Why is that You are not responding? O Delighter of the mind of lakshmi!

C O Lord praised (nuta) by that (aTTi) tyAgarAja who is exulting (santasillina) (santasillinaTTi) having understood (erigi) the method (dArini) (dArinerigi) in which You are established (nelakonna) (at once) everywhere – in (andu) far away places (dUra-bharamu) (dUra-bhAramandu) as also in (andu) the lotus (aravindamu) of my (nA) heart (hRdaya) (hRdayAravindamandu)!

(OR)

O Lord established (nelakonna) (at once) everywhere – in (andu) far away places (dUra-bharamu) (dUra-bhAramandu) as also in (andu) the lotus (aravindamu) of my (nA) heart (hRdaya) (hRdayAravindamandu) - praised (nuta) by this tyAgarAja who (aTTi) is exulting (santasillina) (santasillinaTTi) having understood (erigi) the right path (dArini) (dArinerigi)!

Why is that You are not responding, O Delighter of the mind of lakshmi!

Notes –

Variations –

References –

<sup>2</sup> – dUra bhAramandu – hRdayAravindamandu – at once, far away and very near – the following verse from SrImad-bhagavad-gItA, Chapter 13, refers –

bahirantaSca bhUtAnAmacaraM caramEva ca ||  
sUkshmatvattadavijnEyaM dUraस्थाM cAntikE ca tat || 15 ||

“Without and within (all) beings; the unmoving and also the moving; because of Its subtlety incomprehensible; It is far and near.” (Translation by Swami Swarupananda).

Comments -

<sup>1</sup> – cOra – This telugu word also means ‘a beautiful woman’. However, the general meaning ‘thief’ has been adopted.

<sup>1</sup> – jAra cOra – Lord kRshNa is also called so in the Dikshitar kRti ‘mAra rati priyam’ rAga – ratipriya and in the tyAgarAja kRti – ‘vara lla gAna’ – rAga SankarAbharaNam (caraNa 5).

<sup>3</sup> – nelakonna – caraNa can be translated in two ways –(1) this whole phrase can be taken as an adjective of ‘dAri’ – ‘O Lord praised by that tyAgarAja who is exulting having known the method in which You are established at once, far away and right in my heart’; (2) taking ‘dUra bhAramandu nA hRdayAravindamandu nelakonna’ – as an epithet of the Lord - ‘One who is established at once, far away and right in my heart’ and connected to ‘tyAgarAja nuta’. Both alternatives are given. However, the first version seems to be more appropriate.

<sup>4</sup> – dAri – generally this word means ‘path’. However, this word also means ‘method’.

## Devanagari

प. मारु पल्क(गु)न्ना(वे)मिरा

मा मनो-रमण

अ. जार चोर भजन जेसितिना

साकेत सदन (मा)

च. दूर-भार(म)न्दु ना हृद-

(या)रविन्द(म)न्दु नेलकोन्न  
दारि(ने)रिगि सन्तसिल्लि-  
(न)ट्टि त्यागराज नुत (मा)

### English with Special Characters

pa. māru palka(gu)nnā(vē)mirā  
mā manō-ramaṇa  
a. jāra cōra bhajana jēsitinā  
sākēta sadana (mā)  
ca. dūra-bhāra(ma)ndu nā hr̥da-  
(yā)ravinda(ma)ndu nelakonna  
dāri(ne)rigi santasilli-  
(na)ṭṭi tyāgarāja nuta (mā)

### Telugu

ప. మారు పల్క(గు)న్నా(వే)మిరా  
మా మనో-రమణ  
అ. జార చోర భజన జేసితినా  
సాకేత సదన (మా)  
చ. దూర-భార(మ)న్దు నా హృద-  
(యా)రవిన్ద(మ)న్దు నెలకొన్న  
దారి(నె)రిగి సన్తసిల్లి-  
(న)ట్టి త్యాగరాజ నుత (మా)

### Tamil

ப. மாரு பல்க(கு)ன்னா(வே)மிரா  
மா மனோ ரமணா  
அ. ஜார சோர ப<sup>4</sup>ஜன ஜேஸிதினா  
ஸாகேத ஸத<sup>3</sup>ன (மாரு)  
ச. தூ<sup>3</sup>ர-பா<sup>4</sup>ர(ம)ந்து நா ஹ்ருத-  
(யா)ரவிந்த<sup>3</sup>(ம)ந்து<sup>3</sup> நெலகொன்ன  
தா<sup>3</sup>ரி(னெ)ரிகி<sup>3</sup> ஸந்தஸில்லி-  
(ன)ட்டி த்யாக<sup>3</sup>ராஜ நுத (மாரு)

மறுமொழி பகராதிருப்பதென்னவைய்யா,

இலக்குமியின் உள்ளத்தினை மகிழ்விப்போனே?

காமுகரையும், கள்வரையுமா புகழ்ந்தேன்,  
சாகேத நகருறைவோனே?

மறுமொழி பகராதிருப்பதென்னவைய்யா,  
இலக்குமியின் உள்ளத்தினை மகிழ்விப்போனே?

நெடுந்தூரத்திலும், எனது இதயக்  
கமலத்திலும் (நீ) நிலைபெற்றுள்ள  
தன்மையினை யறிந்து களித்திருப்பவனாகிய  
தியாகராசனால் போற்றப் பெற்றோனே!  
(அல்லது)

நெடுந்தூரத்திலும், எனது இதயக்  
கமலத்திலும் நிலைபெற்றுள்ள,  
நெறியினை யறிந்து களித்திருப்பவனாகிய,  
தியாகராசனால் போற்றப் பெற்றோனே!  
மறுமொழி பகராதிருப்பதென்னவைய்யா,  
இலக்குமியின் உள்ளத்தினை மகிழ்விப்போனே?

நெடுந்தூரம் - அங்கிங்கென்னாது எங்கும்.

நெடுந்தூரத்திலும், எனது இதயக் கமலத்திலும் நிலைபெற்றுள்ள - இஃது இறைவனைக்  
குறிக்கும்.

நெறி - இறைநெறி

## Kannada

ಪ. ಮಾರು ಪಲ್ಕ(ಗು)ನ್ನಾ(ವೇ)ಮಿರಾ

ಮಾ ಮಸೋ-ರಮಣ

ಅ. ಜಾರ ಚೋರ ಭಜನ ಜೇಸಿತಿನಾ

ಸಾಕೇತ ಸದನ (ಮಾ)

ಚ. ದೂರ-ಭಾರ(ಮ)ನ್ನ ನಾ ಹೃದ-

(ಯಾ)ರವಿನ್ದ(ಮ)ನ್ನ ನೆಲಕೊನ್ನ

ದಾರಿ(ನೆ)ರಿಗಿ ಸ್ತಸ್ತಿಲಿ-

(ನ)ಟ್ಟಿ ತ್ಯಾಗರಾಜ ಸುತ (ಮಾ)

## Malayalam

ಪ. ಮಾರು ಪಲ್ಕ(ಗು)ನ್ನಾ(ವೇ)ಮಿರಾ  
ಮಾ ಮನೋ-ರಮಣ

ಅ. ಜಾರ ಚೋರ ഭജന ജേസിതിനാ  
സാകേത സദന (മാ)

ച. ദൂര-ഭാര(മ)ന്നു നാ ഹൃദ-  
(യാ)രവിന്ദ(മ)ന്നു നെലകൊന്ന

ଗାଠୀ(ମେ)ଠୀଣୀ ମୁକ୍ତମିଳ୍ମି-  
(ମ)ତ୍ରି ଡ୍ୟାମଡ଼ାଞ୍ଜ ମୃତ (ହା)

### **Assamese**

ପ. ମାରୁ ପଙ୍କ(ଘ)ମା(ରୋ)ମିରା

ମା ମନୋ-ବମଣ

ଅ. ଜାର ଚୋର ଭଜନ ଜେସିତିନା

ସାକେତ ସଦନ (ମା)

ଚ. ଦୂର-ଭାର(ମ)ନ୍ଦୁ ନା ହଦ-

(ଯା)ବିନ୍ଦ(ମ)ନ୍ଦୁ ନେଲକୋମ

ଦାରି(ନୋ)ରିଗି ସନ୍ତସିଲ୍ଲି-

(ନ)ଡ଼ି ଆଗରାଜ ନୁତ (ମା)

### **Bengali**

ପ. ମାରୁ ପଙ୍କ(ଘ)ମା(ବୋ)ମିରା

ମା ମନୋ-ବମଣ

ଅ. ଜାର ଚୋର ଭଜନ ଜେସିତିନା

ସାକେତ ସଦନ (ମା)

ଚ. ଦୂର-ଭାର(ମ)ନ୍ଦୁ ନା ହଦ-

(ଯା)ବିନ୍ଦ(ମ)ନ୍ଦୁ ନେଲକୋମ

ଦାରି(ନୋ)ରିଗି ସନ୍ତସିଲ୍ଲି-

(ନ)ଡ଼ି ଆଗରାଜ ନୁତ (ମା)

### **Gujarati**

ପ. ମାରୁ ପଙ୍କ(ଘ)ମା(ବୋ)ମିରା

ମା ମନୋ-ବମଣ

ଅ. ଜାର ଚୋର ଭଜନ ଜେସିତିନା

ସାକେତ ସଦନ (ମା)

ଚ. ଦୂର-ଭାର(ମ)ନ୍ଦୁ ନା ହଦ-

(ଯା)ବିନ୍ଦ(ମ)ନ୍ଦୁ ନେଲକୋମ

દારિ(ન)રિગિ સન્તસિલિ-  
(ન)ટિટ ત્યાગરાજ નુત (મા)

### **Oriya**

૧. મારૂ ઇલ્ક(રૂ)ન(કે)પીર  
મા મનો-રમણ  
૨. જાર ઠોર બજન લેવિતિના  
સાલેત સવન (મા)  
૩. દૂર-ભાર(મ)નૂ ના મુદ-  
(ભા)રકિ(મ)નૂ નેલકોન  
દારિ(ને)રિગિ સન્તસિલિ-  
(ન)ટિટ ત્યાગરાજ નુત (મા)

### **Punjabi**

૫. મારૂ પલક(ગ)નના(વે)મિરા  
મા મનો-રમણ  
૬. જાર ઠોર બજન લેવિતિના  
સાલેત સવન (મા)  
૭. દૂર-ભાર(મ)નદુ ના મુદ-  
(ભા)રકિ(મ)નદુ નેલકોન  
દારિ(ને)રિગિ સન્તસિલિ-  
(ન)ટિટ ત્યાગરાજ નુત (મા)